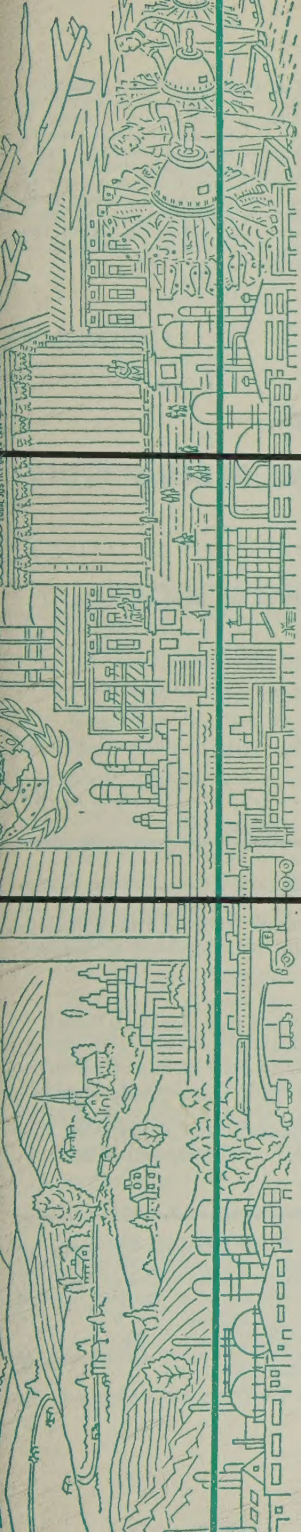

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April 1958

SOCIAL PROGRESS

MONDAY THROUGH FRIDAY

—The Social Responsibilities of Christians in Daily Work

SOCIAL PROGRESS

Published by the Department of Social Education and Action of the Board of Christian Education of the Presbyterian Church U.S.A., to provide a forum for the church on subjects of social concern for Christians. It includes program resources, legislative developments, and guides to worship, study, and action for leaders of social action groups in local churches, presbyteries, synods, presbyterial and synodical societies. Articles represent the opinion of the authors—not the official policy of the Department of Social Education and Action or of the Presbyterian Church in the U.S.A.

April 1958 **Vol. XLVIII, No. 8**

The Social Responsibilities of Christians in Daily Work

From This Vantage Point 3

Social Responsibility and the World of McCabe, by Gayraud S. Wilmore, Jr. 4

"Skyhooks," by O. A. Ohmann 9

Hold a Local Church Conference 15

About Books 29

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From This Vantage Point

In the following pages we discuss the problem of "the Social Responsibilities of Christians in Daily Work."

This theme has been adopted as the co-ordinated "social action" emphasis by the churches co-operating in the National Council of Churches for the program year beginning in September, 1958. We have put together the present issue of Social Progress as a study piece and/or program guide for local churches.

It is said that the new frontier for Christian adventure and action is the realm of daily work. It is very tempting to suggest that if the church is to penetrate our culture with its influence and message, it will do so not through preaching or teaching or membership drives, or even social action in its customary forms, but through men and women who discern the way of Christian obedience in the world of work. This approach, however, overstates the importance of *individual*, moral responsibility as over against the corporate social responsibility of the church. The problems we encounter as Christians "on the job" are due in no small part to the failure of the corporate Christian community to influence more than superficially the instruments and institutions of the social order which operate so powerfully in vocational life today. In developing the "daily work" theme there is an ever-present danger that we overlook (*a*) the influence of our culture upon individuals and (*b*) the responsibility of the church as a corporate entity.

We call attention especially to the key article by Mr. Wilmore on page 4 and to the program suggestions on pages 15 to 18.

The SEA Staff

By Gayraud S. Wilmore, Jr., Associate Secretary
Department of Social Education and Action

Social Responsibility and the World of McCabe

IN THE novel *No Down Payment*, by John McPartland, there is an episode in a hotel bar when the hero, David Martin, gets into a conversation with a rugged character named McCabe, a test pilot for the Air Force. McCabe has just tested a jet equipped with telemetering gadgets which transmitted various information about his physiological reactions during flight back to the tower. Other gadgets controlled and monitored the plane's performance.

McCabe remarks that it was a perfect test, but he had almost nothing to do with it. He was merely "a buggy whip socket"—a part of the complicated mechanism of the plane.

"*He saw the expression on Martin and laughed again. 'Old story—first motorcars had sockets for buggy whips on the dashboard. Planes like this one have a socket for the pilot. Same thing.'*"

He describes the apparatus that really controls the ship—an ingenious television receiver.

"*'They call it SCAN. It's part of the monster. . . . Let's say I decide I want the ship to do something. I put my order into the controls. SCAN checks out my order and decides whether it's a good idea or not. If that collection of gimmicks decides I'm goofing, it cancels out my orders. The controls just pay attention to SCAN, not to that weak-minded McCabe. But it took the lieutenant to show me I was really dead.'*

"*'Tell me about this lieutenant business—'*

"*'This was a major test. It's a ship I can't even get into by myself. Old Bob Klause, when we were flying for FEAF, used to say they'd never build a ship he couldn't walk away from.*

"*'Well, they sure . . . built one I can't walk to or from. I'm in a suit so . . . heavy they lift me by a crane and put me into my ship—my ship? . . . the monster's ship—and I plug in the telemeter cable, turn my switch, and ride. When I come back, I don't even have to turn off the switch, the monster takes care of that. If I try to, SCAN checks to see if it's a good idea.'*"

In planes like these, McCabe tells David, the pilot—if he can still be called a pilot—is practically useless. *He just goes along for the ride.*

A growing number of social scientists and novelists are making common cause to remind us that supersonic jet test pilots are not the only people today whose identity and dignity as persons are threatened by subordination to nonpersonal factors —whether it be to the automatic world of telemeters and Univac, or to the equally automatic world of large-scale organizations and suburbia.

The Cultural Context of Work

Inasmuch as daily work offers the layman his greatest opportunity for witness to the culture, no doctrine of daily work will be relevant to him without recognition of the total cultural situation in which people are involved today.

Some troubling questions come immediately to mind.

When we talk to a layman like McCabe, the test pilot, or like Tom Rath (*The Man in the Gray Flannel Suit*), or to a girl who punches a thousand holes a day in payroll cards, what do we mean when we say that Christ has sanctified the secular vocation of the Christian? To what extent does such work become "joyous and free service rendered as unto the Lord"? To what extent is there individual moral responsibility for the consequences of decisions most people must make in the organized, competitive world of business today? In what sense is Jesus Christ Lord of our daily work when that work seems to be governed by data determined by computing devices on Wall Street or in Washington?

These are not simply rhetorical questions. Despite the fact that many laymen believe that they are able to live "happy, useful, Christian lives" and that there is really nothing so wrong with America that a little old-fashioned piety won't cure, some observers of the contemporary scene are dubious. If there is something redemptive about the daily work of the Christian man, it is becoming increasingly difficult to see what it is in the present situation—a situation which, for all its programs of "social responsibility" and its "back to God" crusades in government and business, has made our traditional ways of speaking about Christian vocation words that have almost no point of reference in the real world of every day. At least, from the perspective of a doctrine of redemption, themes like "a fair day's work for a fair day's pay" and "winning souls for Christ on the job" are shabby substitutes for Christian obedience in

THE old local community in which men used to work and spend their leisure, make their homes and offer their worship, has in many places disappeared as a result of industrialization. Many do little more than sleep in their "parish," while they spend their working hours, and often their leisure also, in another environment. It is small wonder that the clergy have little contact with their parishioners at work and know little of the conditions, stresses, and fellowship of the working group. Many people no longer worship with their workfellows, but with a quite different group. Unless the church is embodied in the laity who know Christ as the hope of the world, the parish has little chance of coming into direct contact with the world of work.

—*Evanston Speaks*, Reports of the Second Assembly of the World Council of Churches (Section VI), August, 1954.

the booming, buzzing, automatic world of McCabe.

The World of the Bible

The Old Testament revelation that man must work to "dress" the earth and to "keep" it, that no work is degrading, but is man's noble duty in obedience to the law of God (Ex. 20: 9), may have profound implications for the contemporary situation, but few laymen have ever been led down the labyrinthine corridors of theology and ethics to discover what meaning this revelation has for *their* lives.

The New Testament emphasis, as reinterpreted by the Reformers, that the day laborer who breaks nettles in the field has precisely the same responsibility for the ministry of the gospel as do monks and preachers, has never greatly impressed the laity, except to give them the queasy feeling that they ought to be talking about Christ during the lunch hour rather than kibitzing about the pennant race or the latest "do it yourself" power tool.

For most people, there is the job and there is the church. And like the job and that other world—the home (perhaps twenty commuting miles away)—job and church have increasingly little to do with each other. One has to work and one ought to go to church, but as Kenneth Boulding writes in *The Organizational Revolution:* "The countinghouse is not the meetinghouse. The countinghouse is where things are counted. . . . The meetinghouse is where things are met with—the uncountable, the unaccountable, the immeasurable, the intangible."

We have much more to do if we are to help laymen understand that Jesus Christ has reconciled these two worlds from their estrangement from God and from each other. At present the layman sees no indication of what this means except "business as usual," and unless we can find more useful ways of speaking about it, we simply lower him to greater depths of guilt and futility by calling him to his "Christian responsibility in daily work."

Judgment in Daily Work

Anyone who has done anything besides write sermons and make pastoral calls knows that there are some jobs (and some moments on every job, including that of the clergyman!) where all that one can perceive is the judgment of God. Judgment against the job. Judgment against the society that demands or suffers its existence. Judgment against those who, by choice or necessity, are found in its employ. It is no good to say that such men are not Christian. None may know better the meaning of the Biblical teaching that human work is laid under a curse: "In the sweat of thy face shalt thou eat bread" (Gen. 3: 17-19). None may know better what it is to be driven to cry out in the anguish and frustration of their work, "God, have mercy upon me, for 'I am a man of unclean lips, and I dwell in the midst of a people of unclean lips'!"

The judgment of God against a man's work may be in the sheer drudgery, monotony, and routine of it; in its meaninglessness; in the disaffection of the people with whom he must work. For millions of men and women today it is nothing less than

a heaven-sent blessing that one can "live on the edge" of this kind of daily work by refusing to let one's self become utterly captive to it during the hours of the working day. As one layman phrased it, "My religion tells me to do an acceptable piece of work and go home, where, hopefully, I can once again call my soul my own." Bad theology, perhaps, but all of us know what he means.

In many vocations of the modern world, the real grace of God is found in his gift of the "seventh day"—the Sabbath rest. And especially so for the Christian man who discerns in that gift the eschatological reference to that heavenly rest which is God's promise to his people through Jesus Christ (Heb. 3: 7 to 4: 10).

The Irrelevance of Moral Exhortation

Those of us who are clergymen need a fresh look at reality. We sermonize too vaguely about integrity and freedom to junior executives whose decisions are set within a framework of bureaucracy which enforces its own understanding of integrity by a rigid system of economic and social control. We try to make a twenty-minute sermon on the observance of Sunday compete with "roadside" sellers whose suddenly booming markets and discount houses proffer their attractive bargains to church families on a "quiet Sunday afternoon drive" in the country. We teach our people independence, industry, and frugality, only to see them swept away by a skyrocketing standard of living which emphasizes the conspicuous consumption of material things and the mass conformity of suburban living. We work hard for years to build a great urban congregation, only to see it disintegrate in panic as Negroes burst through the walls of mid-city ghettoes, while churchgoing realtors and brokers tighten the white noose around the suburbs for a last-ditch stand.

And so the clergy work hard in their parishes, but as if on a treadmill—sincere, self-sacrificing, attentive to their flocks, but apparently without real awareness of what is happening to their laymen, to the jobs that they go to in the morning and the homes to which they return at night.

The Cultural Trap

It is obvious that we are caught in a cultural trap, which in terms of its tyranny, its separation from its Judaeo-Christian sources, its inexorable power and inevitability, has all of the hallmarks of what the New Testament understands as the demonic. Like McCabe, we are all *going along for the ride.*

This kind of demon does not come out except by prayer and fasting. And prayer and fasting in this cultural context means first of all helping the layman to be aware of what is going on—helping him to search out, without any assurance that they are to be found, those conspiracies of resistance to the demon job which will support the united action of the church in its attempt to influence the structures of economic and political power. The reality of politico-economic structures, the necessity of integrated policy and corporate action to influence them, should make evident to the church, once and for

all, that preaching a simplistic moralism about "serving Christ on the job" to persons as self-determining isolates in simple face-to-face relationships will keep Christians powerless in the teeth of the cultural problems which are undercutting our ministry every day.

Becoming "Aware" of Basic Issues

The layman needs most of all to be helped to discover his real situation, in what kind of world he is living and working, who he is, what his illusions are. Not until he finds out who the real enemy is will he be able to help the churches devise a common strategy for extricating him from the most serious challenges of culture to faith. Some of these he will never overcome. The hands of the clock cannot be turned back. But he should at least know that "new occasions teach new duties."

The social responsibility of the laity begins with analysis—becoming sensitive to the real, unsolved issues which lie behind those façade-issues which the culture is working out pragmatically (for instance, the "solution" of increased production or of more leisure time for workers). The layman's first responsibility is to take nothing for granted, to find out, with those who work alongside him or with whom he eats lunch or rides to the job, what are the really basic issues.

THOUGH it is right to stress the importance of work as God's ordinance for human life, it happens in some places that an idol is made out of work. Work is not the whole of life, and when men make it their chief object in living, they are prevented from coming into right relationships with God and with their fellow men.

—Evanston Speaks

Without making any pretense at being exhaustive, the following three areas of inquiry suggest some ways of getting at basic issues. They would be particularly useful for study and discussion among Christians in the same vocational group.

1. *The Freedom of Persons* —As we look at the "system" under which we work, what is there about it that grates on human personality as Christians understand it? Are there hidden assumptions in the philosophy of the job which rob the worker of his identity as a responsible person and make of him a cog in a smooth-running machine?

A group of telephone operators might have a most interesting time with this. Who has not been surprised and delighted when the metallic voice in the receiver suddenly let slip a "human" word or two into the stream of Standard Operating Procedure, telling him that there is a *person* on the other end of the line?

Here, as in other kinds of work, the issue is whether deviation from the conforming "strictures of structure" may not be an imaginative Christian response which affirms something the system denies. Has the church any opportunity for interposing a corporate witness against depersonalization in certain industries? What kind of witness can the "church" as a small group of thinking Christians make on this problem from *within* an industry?

There is also a need to discuss

(*Continued on page 19*)

"SKYHOOKS"

With Special Implications for Monday Through Friday

by O. A. OHMANN

A major portion of the article "Skyhooks," by O. A. Ohmann, is included here because it deals so *provocatively* with "the constantly changing and expanding role of the business executive." The author himself disclaims any definitive intent for the article. It is an experimental probing and questioning of some of the assumptions underlying current executive policies and practices. Its purpose is to initiate discussion of, rather than draw conclusions about, the value structures of management in the American economic system.

Mr. Ohmann's article appeared first in *Harvard Business Review,* May-June, 1955 (and is reprinted here by permission), after having been delivered to The Philosophical Club in Cleveland. It elicited hundreds of letters of response, the vast majority of which were favorable. Since space limitations preclude the reproduction of more than one of these letters, and since the article itself is so eloquent, we print with it one of the more critical letters as a perspective from "the other side."

The editors of *Social Progress* hold no special brief for Mr. Ohmann's ideas. We find ourselves nodding sympathetically toward some and shaking our heads vigorously toward others. We did, however, find the article sufficiently fresh and challenging to believe that our readers will find it, as we said, provocative—and profoundly pertinent to the subject of this issue of SOCIAL PROGRESS.

At the time "Skyhooks" was written, Mr. Ohmann was assistant to the president of The Standard Oil Company of Ohio.

DURING the last several years, while my principal job assignment has been management development, I have become increasingly impressed with the importance of intangibles in the art of administration. With the managerial revolution of the last generation and the transition from owner-manager to professional executive, there has appeared a growing literature on the science and art of administration. A shift in emphasis is noticeable in these writings over the past thirty years.

Following the early engineering approach typified by the work of Frederick Taylor and others, there next developed a search for the basic

principles of organization, delegation, supervision, and control. More recently, as labor relations became more critical, the emphasis has shifted to ways of improving human relations. The approach to the problems of supervisory relationships was essentially a manipulative one. Textbooks on the techniques of personnel management mushroomed. Still later it became more and more apparent that the crux of the problem was the supervisor himself, and this resulted in a flood of "how to improve yourself" books. Meanwhile the complexities of the industrial community increased, and tensions mounted.

It seems increasingly clear, at least to me, that while some administrative practices and personnel techniques may be better than others, their futility arises from the philosophical assumptions or value judgments on which this superstructure of manipulative procedure rests. We observe again and again that a manager with sound values and a stewardship conception of his role as boss can be a pretty effective leader even though his techniques are quite unorthodox. I am convinced that workers have a fine sensitivity to spiritual qualities and want to work for a boss who believes in something and in whom they can believe.

This observation leads me to suspect that we may have defined the basic purposes and objectives of our industrial enterprise too narrowly, too selfishly, too materialistically. Bread alone will not satisfy workers. There are some indications that our people have lost faith in the basic values of our economic society, and that we need a spiritual rebirth in industrial leadership.

Certainly no people have ever had so much, and enjoyed so little real satisfaction. Our economy has been abundantly productive, our standard of living is at an all-time peak, and yet we are a tense, frustrated, and insecure people full of hostilities and anxieties. Can it be that our *god of production* has feet of clay? Does industry need a new religion—or at least a better one than it has had?

I am convinced that the central problem is not the division of the spoils as organized labor would have us believe. Raising the price of prostitution does not make it the equivalent of love. Is our industrial discontent not in fact the expression of a hunger for a work life that has meaning in terms of higher and more enduring spiritual values? How can we preserve the wholeness of the personality if we are expected to worship God on Sundays and mammon on Mondays through Fridays?

I do not imply that this search for real meaning in life is or should be limited to the hours on the job, but I do hold that the central values of our industrial society permeate our entire culture. I am sure we do not require a bill of particulars of the spiritual sickness of our time. The evidences of modern man's search for his soul are all about us. Save for the communist countries there has been a world-wide revival of interest in religion. The National Council of Churches reports that 59 per cent of our total population (or 92 million) now claim church affiliation. The November 22, 1954, issue of *Barron's* devoted the entire front page to a review of a book by Barbara Ward, *Faith and Freedom*.[1]

Perhaps even more significant is

the renaissance in the quality of religious thought and experience. Quite evidently our religion of materialism, science, and humanism is not considered adequate. Man is searching for anchors outside himself. He runs wearily to the periphery of the spider web of his own reason and logic, and looks for new "skyhooks"—for an abiding faith around which life's experiences can be integrated and given meaning.

WHY "SKYHOOKS"?

Perhaps we should assume that this need for "skyhooks" is part of man's natural equipment—possibly a function of his intelligence—or if you prefer, God manifesting himself in his creatures. It seems to me, however, that the recent intensification of this need (or perhaps the clearer recognition of it) stems in part from certain broad social, economic, political, and philosophical trends. I shall not attempt a comprehensive treatment of these, but shall allude to only a few.

Abundance Without Satisfaction

I have already indicated that on the economic front we have won the battle of production. We have moved from an economy of scarcity to one of abundance. We have become masters of the physical world and have learned how to convert its natural resources to the satisfaction of our material wants. We are no longer so dependent and so intimately bound to the world of nature. In a way we have lost our feeling of being part of nature and with it our humble reverence for God's creation.

While the industrialization of our economy resulted in ever-increasing production, it also made of individual man a production number—an impersonal, de-skilled, interchangeable production unit, measured in so many cents per hour. For most employees, work no longer promotes the growth of personal character by affording opportunities for personal decision, exercise of judgment, and individual responsibility. A recent issue of *Nation's Business* quotes the modern British philosopher, Alexander Lindsay, on this point as follows:

CERTAIN inherited false views of work are still in some places effective in dividing the church from the working world. There is a tendency in some sections of church life to be interested in man only as a soul to be saved without regard to his physical, mental, and social welfare. Work is accordingly viewed only as a field for evangelism, a sphere of opportunity for personal witness. While, of course, the Christian layman will miss no suitable occasion for bearing his testimony to the truth, he will regard his job as itself a matter in which he may directly serve his Lord. He will bear witness not only with his lips but by the quality of his workmanship; he will do his work as "unto his Master in heaven." A right understanding of the doctrine of Creation will remind him that God has given to man an awesome capacity to change the face of nature by his work; the wonderful achievements of man in his work must neither be ignored nor regarded as manifestations of his sinful pride.

—Evanston Speaks

"Industrialism has introduced a new division into society. It is the division between those who manage and take responsibility and those who are managed and have responsibility taken from them. This is a division more important than the division between the rich and poor." [2]

Certainly the modern industrial worker has improved his material standard of living at the cost of becoming more and more dependent on larger and larger groups. Not only his dignity but also his security has suffered. And so he reaches out for new "skyhooks"—for something to believe in, for something that will give meaning to his job.

Disillusionment with Science

A second trend which seems to bear some relation to our urgent need for a faith grows out of our disillusionment with science. As a result of the rapid advance of science, the curtains of ignorance and superstition have been pulled wide on all fronts of human curiosity and knowledge. Many of the bonds of our intellectual enslavement have been broken. Reason and scientific method were called on to witness to the truth, the whole truth, and nothing but the truth. We were freed from the past—its traditions, beliefs, philosophies, its mores, morals, and religion. Science became our religion and reason replaced emotion.

However, even before the atom bomb there was a growing realization that science did not represent the whole truth, that with all its pretensions it could be dead wrong, and, finally and particularly, that without proper moral safeguards the truth did not necessarily make men free. Atomic fission intensified the fear and insecurity of every one of us who contemplated the possibility of the concentration of power in the hands of men without morals. We want science to be in the hands of men who not only recognize their responsibility to man-made ethical standards (which are easily perverted) but have dedicated themselves to the eternal and absolute standards of God. Thus, while the evidence of material science has been welcomed, our own personal experiences will not permit us to believe that life is merely a whirl of atoms without meaning, purpose, or destiny.

Trend Toward Bigness

A third factor contributing to our insecurity is the trend toward bigness and the resulting loss of individuality. This is the day of bigger and bigger business—in every aspect of life. The small is being swallowed by the big, and the big by the bigger. This applies to business, to unions, to churches, to education, to research and invention, to newspapers, to our practice of the professions, to government, and to nations. Everything is getting bigger except the individual, and he is getting smaller and more insignificant and more dependent on larger social units. Whether we like it or not this is becoming an administrative society, a planned and controlled society, with ever-increasing concentration of power. This is the day of collectivism and public-opinion polls. It is the day when the individual must be *adjusted to the group*—when he must above all else be sensitive to the feelings and attitudes of others, must get an idea of how others expect him to act, and then react to this.

This is the insecure world which David Riesman has described so well in his book, *The Lonely Crowd*.[3] He pictures man as being no longer "tradition directed" as was primitive man, nor as in Colonial days is he "inner directed" as if by the gyroscope of his own ideals, but today he is "outer directed" as if by radar. He must constantly keep his antenna tuned to the attitudes and reactions of others to him. The shift has been from morals to morale and from self-reliance to dependence on one's peer group. However, the members of one's peer group are each responding to each other. Obviously these shifting sands of public opinion offer no stable values around which life can be consistently integrated and made meaningful. The high-water mark of adjustment in such a society is that the individual be socially accepted and above all else that he appear to be *sincere*.

This is certainly not a favorable environment for the development of steadfast character. It is essentially a neurotic and schizophrenic environment which breeds insecurity.

This socially dependent society also offers an ideal market for the wares of the "huckster," the propagandist, and the demagogue. Lacking a religious interpretation of the divine nature of man, these merchants in mass reaction have sought the least common denominator in human nature and have beamed the movies and newspapers at the ten-year mental level. One wonders if this approach to people does not make them feel that they have been sold short and that they are capable of much better than is expected of them. Has this demoralizing exposure of the cheapness of our values not intensified our search for something better to believe in?

On top of all these disturbing socioeconomic trends came the war. This certainly was materialism, science, and humanism carried to the logical conclusion. The war made us question our values and our direction. It left us less cocksure that we were right, and more fearful of ourselves as well as of others. It made us fearful of the power which we had gained, and led us to search our soul to determine whether we had the moral strength to assume the leadership role that had been given to us. We have been humbled in our efforts

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IN ONE aspect, work is the necessary ordering of daily life so that human needs may be fulfilled and as such work begins every morning in farm, factory, and home. Such work can under good conditions become a source of profound satisfaction, but it has often become a drudgery which has led to futility and despair. In either case, and perhaps especially in the latter, Christians will find strength in the confident hope that this world will be consummated in the Kingdom of Christ. Obedience to the divine ordinance of work, doing our work not as men-pleasers but as unto our Master in heaven, is a deliverance from the frustration of men's efforts; it bears the assurance that all honest toil derives meaning from this final consummation. Earthly success will not be the highest standard by which Christians judge their daily work. While they will want to insist that work receive a decent and just recompense, adequate for the worker and his dependents, Christians yet know that, whatever may be its reward in this life, their labor is not in vain in the Lord.

—*Evanston Speaks*

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to play god and are about ready to give the job back. Note, however, that this is not a characteristic reaction to war. Typically wars have been followed by a noticeable deterioration of moral standards, traditional values, and social institutions.

Perhaps none of these rationalizations for our return to religion is entirely valid. I suspect that the search for some kind of overarching integrative principle or idea is the expression of a normal human need. Certainly history would indicate that man's need for a god is eternal even though it may be more keenly sensed in times of adversity. A religion gives a point of philosophical orientation around which life's experiences can be organized and digested. Without the equivalent, a personality cannot be whole and healthy. Short-term goals which need to be shifted with the changing tide do not serve the same integrative function as do the "skyhooks" which are fastened to eternal values. I do not personally regard the current religious revival as a cultural hangover, nor as a regression. Being a mystic I prefer instead to view the need for such a faith as the spark of the Creator in us to drive us on to achieve his will and our own divine destiny.

WHY MONDAY THROUGH FRIDAY?

If we may grant for the moment that modern man *is* searching for deeper meanings in life, we may then ask, What has this to do with industry? If he needs "skyhooks," let him get them in church, or work out his own salvation. The business leaders of the past insisted that "business is business" and that it had little bearing on the individual's private life and philosophy.

There are several reasons why "skyhooks" must be a primary concern of the business administrator:

1. For the individual the job is the center of life, and its values must be in harmony with the rest of life if he is to be a whole and healthy personality.

2. This is an industrial society, and its values tend to become those of the entire culture.

3. The public is insisting that business leaders are in fact responsible for the general social welfare—that the manager's responsibilities go far beyond those of running the business. They have delegated this responsibility to the business executive whether he wishes to play this role or not.

4. Even if the administrator insists on a narrow definition of his function as merely the production of goods and services as efficiently as possible, it is nevertheless essential that he take these intangibles into account since they are the real secrets of motivating an organization.

5. Besides all this the administrator needs a better set of "skyhooks" himself if he is to carry his ever-increasing load of responsibility without cracking up. The fact that so many administrators are taking time to rationalize, defend, and justify the private enterprise system is an outward indication of this need for more significant meanings.

ANYTHING WRONG WITH CAPITALISM?

We may ask then: What specifically is wrong with our capitalistic system of private enterprise? What is wrong with production or with trying to improve our standard of living?

(*Continued on page 23*)

HOLD A LOCAL CHURCH CONFERENCE

SINCE the Second Assembly of the World Council of Churches at Evanston in 1954, there has been unprecedented interest in the continuing responsibility of laymen for the ministry of the gospel in their secular vocations. Occupational study groups have been formed in factories, government buildings, and among faculty on college and university campuses. The study booklet *The Christian Woman and Her Household,* published in 1955 by the Department of Social Education and Action, continues to be used by Presbyterian women's groups to examine the ethical problems confronting women as homemakers and consumers. An increasing number of conferences and institutes are being held, in this country and abroad, which assemble lay people to talk candidly about their involvement in the world of daily work, the compromises of their Christian convictions, and the ways in which the power of the church's message can penetrate the ideological smog of modern industrial society.

Local churches are finding opportunities to hold these conversations on a more limited scale. In May, 1956, the attention of the Department of Social Education and Action was called to a conference on "The Christian and His Daily Work" sponsored by the Men's League of the Huguenot Memorial Presbyterian Church in Pelham, New York, where George E. Sweazey is minister. This conference, attended by more than one hundred laymen, suggests a splendid pattern for such encounters.

Two planning sessions were held in advance of the date of the conference. One included a group of consultants from several occupations represented in the church membership, for the purpose of drawing together a list of pertinent questions for discussion. A second planning meeting was held to brief the discussion leaders of the small groups.

In addition to resource persons for each vocational field, two other leaders were invited for the occasion. Dr. Cameron P. Hall, Executive Director of the Department of the Church and Economic Life of the National Council of Churches, gave the afternoon address on "The Christian and His Job." The conference was climaxed with an address on "Christian Ethics and Social Justice" by Dr. Paul L. Lehmann, then Professor of Applied Christianity at Princeton Seminary.

This was a highly successful meeting. Several of the men were asked to set up a laymen's conference later in another church. The schedule of the conference and the questions for discussion in the vocational groups are printed on the next three pages, in the hope that other churches might use this excellent program as a model for similar local church conferences on Christian vocation.

The Christian and His Daily Work

A Conference on Christian Vocation

Do Christian ethics and business ethics cover different areas of conduct? What is the relationship between "what I believe" and "what I do"?

This conference will try to clarify such relationships, and build a bridge of understanding and action between Sunday and Monday. The insights of the Christian faith will be directed toward the problems of the workaday world.

Sunday Afternoon

3:00—Registration: Church Vestibule

3:15—Opening Worship: Main Sanctuary

3:30—Address: "The Christian and His Job," Dr. Cameron P. Hall

4:00—Panel of three Laymen: "Ethical Questions in My Occupation"

4:30—Occupational Discussion Groups (*each chaired by a resource leader*):

1. Law
2. Management and Office
3. Medicine and Health
4. Sales, Merchandising, and Purchasing
5. Education and Public Service
6. Communications (advertising, publication, broadcasting)
7. Finance and Investment

5:45—Recess

6:00—Supper

6:30—Report of Occupational Groups

7:00—Address: "Christian Ethics and Social Justice," Dr. Paul L. Lehmann

7:30—Hymn and Prayer

Questions for the Occupational Discussion Groups

General

1. What chance does your job give you to feel that you are "God's workman" —serving God and man?
2. Business tension is a deadly modern disease. Has religion any solutions?
3. Bad personal relationships poison many jobs—with unfair criticism, jealousy, stealing ideas, bad temper, tyranny. Can what he gets in church help the man who (*a*) has to take this, (*b*) may be a source of it?
4. Can there be "Christianity on the job" in dealing with employees or colleagues who have personal problems—insecurity, discouragement, family problems?
5. Are you, on the job, helping make a more Christian society?
6. What are the most difficult ethical questions in your work?

Law

1. Should a lawyer mingle his clients' money with his own?
2. How may a Christian lawyer deal most helpfully with parties to a divorce action?
3. Should clients be talked out of litigation?
4. Under what circumstances should a lawyer, on conscience, refuse to take a client?
5. Is a lawyer duty-bound to accept clients who are unpopular for social, political, or racial reasons?
6. Is an attorney an employee who has to do what his client wishes?
7. Is the high cost of justice unjust?

Management and Office

1. What difficult ethical decisions are involved in:
   (*a*) Corporate income taxes
   (*b*) Advertising
   (*c*) Rebates
   (*d*) Personal expense accounts?
2. Can Christian principles be practiced in union-management relationships?
3. What are the good and bad in "fringe benefits": i.e., pensions, thrift plans, sickness allowances, vacations?

Medicine and Health

1. How is religion related to healing and how can medicine use its help?
2. Does a physician or dentist know what fees are fair?

3. How can one be a better Christian doctor?
4. What should be done to cut hospital costs for those of moderate means?
5. Is there a closed shop which bars from hospital staffs too many young doctors or those without influential connections?
6. Are doctors adequately concerned with the economics of medicine?
7. What religious guidance is there in such questions as telling the facts to a patient or his family—euthanasia, birth control?

Sales, Merchandising, and Purchasing

1. How far should a businessman's personal principles govern the sort of education he gives his customers?
2. When do personal gifts from salesmen become bribes?
3. What are the limits on promises given to secure orders?
4. Are commission rebates ever right?
5. Is a salesman responsible for seeing that a customer is not sold more than he needs?
6. Are racial restrictions on real estate sales right?

Education and Public Service

1. How far can religion or religious teaching be put in public education?
2. In what situations may teachers have a Christian influence on pupils?
3. How should a teacher's religion affect his relationships with (*a*) parents, (*b*) pupils, (*c*) other teachers, (*d*) the school administration, (*e*) the public in general?
4. What should one do when asked to write a recommendation for someone who cannot be highly recommended—as a pupil applying for admission to college or another teacher applying for a job?
5. Are teachers' unions or the black-listing of institutions good?

Communications

1. Should we communicate Christianity through our regular business channels? Should we editorialize?
2. How far should those in communications feel responsible for forming tastes and opinions?
3. Is self-policing an adequate control for broadcasting or publication?
4. Should an advertiser care about the worth of what he advertises?
5. Should the public get what it wants—or what is good for it?

Finance and Investment

What ethical questions are raised by:

1. The handling of dubious securities
2. Sales tactics
3. Advice on estates
4. Refusing bank loans because of personal dislike or disapproval?

(Continued from page 8)

ways in which the large-scale business organizations bind their employees (including increasing numbers of laymen) to a certain economic and emotional security which has corroding moral effects.

Recognizing the sometimes laudatory concern of large corporations for the economic security and welfare of their employees, how much of this kind of benevolent paternalism can the Christian layman accept and still "give the slip" to the things of this world, "a stranger and a pilgrim" who looks to his own affairs and is free to move near and far in response to the needs of his family, the world, and the mission of the church? What are some of the subtle ways in which the corporation encourages the layman to believe and act as though the corporation were "God" and as though salvation derived from the provision of benefits out of its bounty?

2. *Interpersonal Relationships*—In what ways do we find it necessary in our work to manipulate people under the guise of the "group process," as in the case of executives, or under the guise of misunderstanding, as in the case of the milkman who insists upon leaving an extra quart because he has "forgotten" that he has been asked not to a dozen times?

Somewhere we have learned that people can be pushed around, squeezed into places, made to perform all kinds of interesting and profitable antics if we just know enough about how they tick. The phrase "how people tick" suggests, of course, the sometimes unwitting assumption of some kind of internal mechanism which needs to be scientifically manipulated, wound up, and regularly oiled in order to function properly. The layman might ask himself where in the practice of his vocation he is being deceived to believe that the science of human relations or good salesmanship is dedicated to "meeting the needs" of people, and is therefore a social responsibility indigenous to the "democratic, Christian way of life."

3. *Influences on the Total Society*—No less important than those issues which have to do with personal integrity and interpersonal relationships are those which reflect upon the problem of justice and order in the total society. What is "good for General Motors" is not necessarily best for the nation or an interdependent world of nations. Does the Christian layman's loyalty to his employer supersede his loyalty to human values and the prophetic teachings of the faith that recognizes justice and the welfare of all men as the basis of the good society?

Despite the fact that *Fortune* magazine and some church groups are bending over backward to prove that the day of ruthless competition and the robber barons is over, it is nevertheless true that tremendous economic and political power are concentrated in the hands of a relatively few big corporations, big Government agencies, and big military minds. Notwithstanding the "gospel

of service" and the new sense of social responsibility that everyone seems to have, calculated and uncalculated collectivities of power, legal-loopholing and collusion between management and labor, politically minded trade associations and unions, and partisan politics in most areas of civil government are still with us.

ALL honest work is service rendered to society. Even amongst those who are not Christians, this truth is often recognized and is a source of gratification. When it is ignored and men think only of their rights and not of the service which they may render to the community, they violate their own nature; increased production or higher rewards become ends in themselves. When this happens the very rewards of work, greater wealth and increased leisure, are wasted in selfish enjoyments which bring no benefit to society at large. The relevance of the Christian teaching about service to one's neighbor is obvious here. Every human being, worthy or unworthy, becomes one's neighbor and the Christian rejoices that in his work he may thus, however feebly, reflect the goodness of God, who causes his sun to shine and his rain to fall on the just and the unjust alike.

—*Evanston Speaks*

The top levels of the power pyramid in a small industrial community in Atlanta, or in Washington, still make decisions that can spell life or death, poverty or prosperity for thousands of "little people"—salesmen, subcontractors, dealers, consumers. American business life has not yet become so honest and altruistic that the possibility of economic injustice is no longer a problem for the Christian to grapple with when he is asked to be "a company man, first and foremost."

Creative Resistance and Church Action

In the three areas of inquiry above, some questions are raised about some of the ways we can look at ourselves, others, and the total society, in formal and informal relationships at daily work. The individual layman in each of these areas is not without some power to resist, if not to effect change. But the fact remains that institutional and group mores are involved here in a manner that emphasizes the corporate nature of modern business society. The basic question for the church has to do with its own strategy on the local and national level for supporting the creative resistance of an aware and sensitive laity to the massive conformities of corporate structures.

There are several ways open to the church. (1) Working on the national level for certain changes in policy and practice in public and private enterprise. (2) On a local and regional level, setting up pilot projects designed to bring direct action for change to bear upon centers of power. (3) Making common pronouncements and taking action with nonchurch groups negotiating on a wide social and political front for certain changes in public life. (4) Using mass media to prepare a climate of opinion favorable to creative innovations in American business and social life and to effect cultural renewal through music, art, and drama. (5) Encouraging and supporting certain economic and cultural movements in concrete ways, from outright grants of money (e.g.,

Koinonia Farm and the Sumter, South Carolina, case) to the organization of consumer co-ops and campaigns of selective buying and contracting. (6) Organizing vocational groups of businessmen, government workers, politicians, etc., to train as "lay theologians" who can bring the critique of the faith to the places where influential decisions are made. (7) Developing a ministry to certain neglected but important segments of a society such as the lower classes of the inner-city, artists, civil servants, scientists, and engineers.

The question is, What kind of reconstruction of the political and economic structures of American society will minimize the things that injure people and will maximize justice, freedom, and prosperity for men everywhere? The individual layman, actually engaged in discovering an answer for himself where he works, is on the front line of the offensive.

But social responsibility for influencing the great blocs of corporate power, both public and private, which control the American economy and affect patterns of living, involves the whole church. Few individuals, as individuals, are equal to this task.

The Principalities and Powers

In Pittsburgh a group of church officers who also happened to be leaders in the real estate business were challenged by the minister of their church to use their influence as businessmen to make it possible for a distinguished Negro journalist to move into a certain suburb. After long and searching debate, they confessed that the imperatives of their faith as Christians made their duty unmistakable, but, "May God have mercy upon us, we are unable to do it."

In an area where it is worth a man's entire business career to break the rigid pattern of residential segregation, these men chose what they, rightly or wrongly, believed to be a lesser evil than a bad reputation among their associates or possible bankruptcy. They kept the Negro out.

The immediate question is, What is now the responsibility of the church—not only for "pastoral care" of these men, but for the kind of corporate response that can deal with the hard realities of economic and social power on which they stumbled? What does it mean to preach the gospel and demonstrate its power in this situation? What does it mean to say that the church is a *koinōnia* —a fellowship of Christians who rejoice together, suffer together, and together wrestle against the "principalities and powers" of this world?

It is not enough to say that it is the responsibility of the individual so to restructure the patterns of all kinds of work that they are offered with joy and thanksgiving as done "unto the Lord." If Jesus Christ has indeed redeemed work from its corruption and bondage to decay, then it is the responsibility not of individuals, but of the whole church—the body of Christ—to transform the structures of society that the redemption of work may become more manifest.

This does not mean that the church ought to remove completely the burden of sin and responsibility from the shoulders of the individual layman. Work is under the judgment of God because of man's rebellion. That rebellion continues in the heart

of every man, and because of it every man is called to repentance and to that newness of life which robs sin of its determinative power. The responsibility for a job well done, the faithfulness, and the forbearance to which Christians are called in the New Testament still remain in effect. No Christian can be completely relieved of the tension between life lived under the Kingship of Christ and the fragmentations of life lived in the kingdoms of this world.

But the fact remains that the world of the mid-twentieth century is not the world of the first century, and few men, as individuals, have the power today to deliver their vocations from the totalitarianism, the idolatry, and the social irresponsibility into which they may have fallen.

The Task of the Laity

Daily work is indeed the theater in which the Christian layman must live out the gospel, meeting God in obedience wherever and whenever he acts in judgment and grace. This is a theological way of describing the ministry of the layman in his vocation, but in contemporary culture which has declared its autonomy from the Lordship of Christ its implications for individual action are severely limited. Technology has so displaced relationships with impersonal structures and arrangements that men have all but been denied the "natural" extension of the self into the work of one's hands, the clarity of moral accountability, the deep-level interactions and relationships wherein one can always control how he deals with another person, the sense of participation in a harmonious creation to the glory of God. In many fields of work there is little more that the church can ask laymen to do than to take every opportunity to become aware—to gain intelligence for the church's mission of delivering a more authentic critique upon the culture and becoming more wise in how to combat tyrannical powers in order that men might hear the gospel and turn to Jesus Christ in faith, in repentance, and in thanksgiving.

This task of providing the church with intelligence for the formulation of corporate strategy is important. It is the "spying out of the land" or "testing of the spirits," to use two Biblical images in a modern context. It is essentially and peculiarly the task of the laity. The men and women who ride the commuter trains into the urban jungle each day, who punch the time clock in the sprawling Government buildings or in huge manufacturing plants, know better than their clergy what is possible and not possible for man as a "worker for Christ" in the world of the twentieth century. It is because the church has not made them aware of what is really at stake in this world, has not asked them to do for Christ what they, and they alone, are able to do well, that they sit either mesmerized by irrelevance or secretly congratulating themselves for individualistic discipleship when we begin to talk about Christian responsibility in the world of McCabe.

(Continued from page 14)

What is wrong with a profit, or with private ownership of capital, or with competition? Is this not the true American way of life? [4]

Nothing is necessarily wrong with these values. There are certainly worse motives than the profit motive. A refugee from communism is reported to have observed: "What a delight to be in the United States where things are produced and sold with such a nice clean motive as making a profit."

I am not an economist, and it is beyond the scope of this article to attempt a revision of our economic theory. I am tempted, however, to make a couple of observations about these traditional economic concepts:

1. That while the values represented by them are not necessarily wrong, they are certainly pretty thin and do not challenge the best in people.

2. That many of the classical economic assumptions are outmoded and are no longer adequate descriptions of the actual operation of our present-day economy.

For example, the concept of economic man as being motivated by self-interest not only is outmoded by the best current facts of the social sciences, but also fails to appeal to the true nobility of spirit of which we are capable.

The concept of the free and competitive market is a far cry from the highly controlled and regulated economy in which business must operate today. General Motors does not appear to want to put Chrysler out of business, and apparently the union also decided to take the heat off Chrysler rather than to press its economic advantage to the logical conclusion. The assumption that everyone is out to destroy his competitors does not explain the sharing of technology through trade associations and journals. No, we also have tremendous capacity for cooperation when challenged by larger visions. We are daily denying the Darwinian notion of the "survival of the fittest" which, incidentally, William Graham Sumner, one of the nineteenth-century apologists for our economic system, used for justifying unbridled self-interest and competition.

Certainly the traditional concept of private ownership of capital does not quite correspond to the realities of today's control of large blocks of capital by insurance companies and trusteed funds.

The notion of individual security through the accumulation of savings has largely given way to the collectivist means of group insurance, company annuities, and Social Security.

The concept that all profits belong to the stockholders is no longer enthusiastically supported by either the government or the unions since both are claiming an increasing cut.

And so, while we may argue that the system of private enterprise is self-regulatory and therefore offers maximum individual freedom, the simple, cold fact is that it is in ever-increasing degree a managed or controlled economy—partly at the insistence of the voters, but largely as the result of the inevitable economic pressures and the trend toward bigness.[5]

Regardless of the rightness or wrongness of these changes in our system of enterprise, the changes have been considerable, and I doubt that classical economic theory can be used as an adequate rationale of its virtues. I am therefore not particularly optimistic about the efficacy of the current campaign to have businessmen "save the private enterprise system and the American way of life" by engaging in wholesale economic education, much of which is based on outmoded concepts.

Much as economic theory needs revision, I fear that this is not likely to cure our ills. Nor do I believe that profit-sharing or any other device for increasing the workers' cut (desirable as these efforts may be) will give us what we really want. It is rather another type of sharing that is needed, a sharing of more worthy objectives, a sharing of the management function, and a sharing of mutual respect and Christian working relationships.

ALL human life and work are transformed by hope in Christ. All work honestly done, whether undertaken for the sake of earning a livelihood, or for the sake of the community, or out of spontaneous joy in creative effort, has genuine value and meaning in the purpose of God. Regarded solely from the standpoint of this world, the work which men do is of transient worth; even man's most enduring achievements must one day pass away. But regarded from the standpoint of hope in the coming Kingdom of Christ, every act of obedience to God's law possesses abiding significance and worth.

—*Evanston Speaks*

Goals and Purposes

What is wrong is more a matter of goals and purposes—of our assumptions about what we are trying to do and how we can dignify and improve ourselves in the doing. There is nothing wrong with production, but we should ask ourselves: "*Production for what?*" Do we use people for production or production for people? How can production be justified if it destroys personality and human values both in the process of its manufacture and by its end use? Clarence B. Randall, of Inland Steel, in his book, *A Creed for Free Enterprise*, says:

"We have come to worship production as an end in itself, which of course it is not. It is precisely there that the honest critic of our way of life makes his attack and finds us vulnerable. Surely there must be for each person some ultimate value, some purpose, some mode of self-expression that makes the experience we call life richer and deeper." [6]

So far, so good, Mr. Randall. But now notice how he visualizes industry making its contribution to this worthy objective:

"To produce more and more with less and less effort is merely treading water unless we *thereby release time and energy for the cultivation of the mind and the spirit* and for the achievement of those ends for which Providence placed us on this earth." [7]

Here is the same old dichotomy—work faster and more efficiently so that you can finish your day of drudgery and cultivate your soul on your own time. In fact he says: "A horse with a very evil disposition can nevertheless pull the farmer's plow." No, I am afraid the job *is* the life. *This* is what must be made

meaningful. We cannot assume that the end of production justifies the means. What happens to people in the course of producing may be far more important than the end product. Materialism is not a satisfactory "skyhook." People are capable of better and want to do better. (Incidentally I have the impression that Mr. Randall's practices line up very well with my own point of view even if his words do not.)

Perhaps we should ask what is the really important difference between Russian communism and our system. Both worship production and are determined to produce more efficiently, and do. Both worship science. Both have tremendously improved the standard of living of their people. Both share the wealth. Both develop considerable loyalties for their system. (In a mere forty years since Lenin started the communist revolution a third of the world's people have come to accept its allegiance.) True, in Russia, capital is controlled by the state while here it is theoretically controlled by individuals, although in actual practice, through absentee ownership, it is controlled to a considerable extent by central planning agencies and bureaus, both public and private.

No, the real difference is in the philosophy about people and how they may be used as means to ends. It is a difference in the assumptions made about the origin of rights—whether the individual is endowed with rights by his Creator and yields these only voluntarily to civil authority designated by him, or whether rights originate in force and in the will of the government. Is God a myth, or is he the final and absolute judge to whom we are ultimately responsible? Is man a meaningless happenstance of protoplasm, or is he a divine creation with a purpose, with potential for improvement, and with a special destiny in the overall scheme of things?

These are some of the differences —or at least I hope that they still are. And what a difference these intangible, perhaps mythical, "skyhooks" make. They are nevertheless the most real and worth-while and enduring things in the world. The absence of these values permitted the Nazis to "process" people through the gas chambers in order to recover the gold in their teeth.

BECAUSE work is a divine ordinance for human life, there is an obligation upon society to provide all its members with opportunity to work. Unemployment is not only a problem for economists but for all Christian people; the Christian view of the nature of work lays upon the laity the duty of promoting measures which will ensure the opportunity of all those who wish to work to secure employment. Similarly, the Christian will sometimes judge in the light of his Christian understanding that the structure of his occupation should be changed. His divine calling may enable him to transcend the framework of secular society, but if he is to transform it he must associate with his fellows in a united struggle to improve working conditions. Labor unions, farmers' groups, professional associations, and the like can be organs through which a Christian layman may serve God's purpose as truly as he serves it in what is conventionally recognized as "church work."

—Evanston Speaks

The Administrator Contributes

This, then, is part of our general culture heritage and is passed on to us in many ways. However, it really comes to life in people—in their attitudes, aspirations, and behaviors. And in a managerial society this brings us back to the quality of the individual administrator. He interprets or crystallizes the values and objectives for his group. He sets the climate within which these values either *do* or *do not* become working realities. He must define the goals and purposes of his group in larger and more meaningful perspective. He integrates the smaller, selfish goals of individuals into larger, more social and spiritual objectives for the group. He provides the vision without which the people perish. Conflicts are resolved by relating the immediate to the long-range and more enduring values. In fact, we might say this *integrative function* is the core of the administrator's contribution.

The good ones have the mental equipment to understand the business and set sound long-term objectives, but the best ones have in addition the philosophical and character values which help them to relate the over-all goals of the enterprise to eternal values. This is precisely the point at which deep-seated religious convictions can serve an integrative function since they represent the most long-range of all possible goals.[8] Most really great leaders in all fields of human endeavor have been peculiarly sensitive to their historic role in human destiny. Their responsibility and loyalty are to some distant vision which gives calm perspective to the hot issues of the day.

This function of the administrator goes far beyond being a likable personality, or applying correct principles of organization, or being skillful in the so-called techniques of human relations. I am convinced that the difficulties which so many executives have with supervisory relationships cannot be remedied by cultivation of the so-called human relations skills. These difficulties spring rather from one's conception of his function or role as a boss, his notion about the origin and nature of his authority over others, the assumptions he makes about people and their worth, and his view of what he and his people are trying to accomplish together. To illustrate:

If, for example, my personal goal is to get ahead in terms of money, position, and power; and if I assume that to achieve this I must best my competitors; that the way to do this is to establish a good production record; that my employees are means to this end; that they are replaceable production units which must be skillfully manipulated; that this can be done by appealing to the lowest form of immediate selfish interest; that the greatest threat to me is that my employees may

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[1] Barbara Ward, *Faith and Freedom*. W. W. Norton & Company, Inc., 1954.
[2] John Kord Lagemann, "Job Enlargement Boosts Production," in *Nation's Business*, December, 1954, p. 36.
[3] David Riesman, *The Lonely Crowd*. Yale University Press, 1950.
[4] For a comprehensive treatment of the criticisms of business see J. D. Glover, *The Attack on Big Business*. Division of Research, Harvard Business School, 1954.
[5] See John Kenneth Galbraith, *American Capitalism*. Houghton Mifflin Company, 1952.
[6] Clarence B. Randall, *A Creed for Free Enterprise*. Little, Brown & Co., 1952, p. 16.
[7] *Ibid.*
[8] For further elaboration see Gordon W. Allport, *The Individual and His Religion*. The Macmillan Company, 1953.

not fully recognize my authority nor accept my leadership—if these are my values, then I am headed for trouble—all supervisory techniques notwithstanding.

I wish I could be quite so positive in painting the picture of the right values and approaches to management. I suspect there are many, many different right answers. No doubt each company or enterprise will have to define its own long-term purposes and develop its own philosophy in terms of its history, traditions, and its real function in our economy. I am also certain that no one philosophy would be equally useful to all managers. The character of an organization is, to a large extent, set by the top man or the top group, and it is inevitable that this be the reflection of the philosophy of these individuals. No one of us can operate with another's philosophy. I have also observed that in most enterprises the basic faith or spirit of the organization is a rather nebulous or undefined thing, which nevertheless has profound meaning to the employees.

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COMMENT FROM A READER

. . . I do not know Mr. Ohmann's complete background, but I suspect it diverges vastly from mine. I went to work at fourteen, and in succession was delivery boy, stock clerk, office boy, laborer, truck driver, stenographer, personnel clerk, a series of other positions, and ultimately industrial relations manager. College was a night affair, with the day's work dominating my existence. I came to know the working staff thoroughly from laborer through clerk on through section heads, department managers, plant superintendents, staff people, and line people. And I have reached some vastly different conclusions from Mr. Ohmann's, probably because of that background.

Before going into these, I hasten to agree with certain points. A manager with sound values can be effective though unorthodox. People do need satisfaction for spiritual cravings in the work scene. Man should be more than a beast. There should be a sharing of management function, mutual respect, and Christian working relationships. I cannot too strongly *emphasize* the profoundly spiritual side of my own character which seems to match Mr. Ohmann's. Emphasize, because what follows may seem to deny it. But it is not a question of what I feel. It's what I find.

And what I find is an industrial economy which should be the despair of any deep thinker. Its broad base is populated by all kinds of people, uneducated and educated, but essentially good and kind. But as soon as you rise above the lowest levels, you begin to see why Jesus taught resignation and humility rather than ambition. Ambition turns these ordinary, kindly people into something almost unnatural. For from the first supervisory levels to the top, industry is shot through with monsters who do not know they are evil, who through neglect, or deliberate intention perpetrate cruelties that are the more horrible because undramatic.

There is no disemboweling of men or stretching them on a rack. That

would be preferable, for then the perpetrators would have to face the concrete evidence of what they were doing. But there is a stifling of ambition where it is found, a denial of participation, a lack of natural love and affection, a thwarting of brotherhood, a suppression of creativity, a general attitude which says, "Do just what you're told; take your pay and go home." Any attempt at a warm and full relationship is stiff-armed away by suspicion and envy.

It is no happenstance that people turn to their churches, their fraternal organizations, and their hobbies for outlets for creative instincts and spiritual communion. The flight to the suburbs, with its concomitant do-it-yourself craftsmanship, is partially the result of personal inability to fulfill oneself in the business field. Managers wistfully wish that they could engender the same fine craftsmanship, the meticulous attention to detail, the fierce concentration, the love, if you will, of the man in his home building a barbecue pit. This they could do, for the man is often putting into his home activities an ardor which has been coldly rejected by industry.

In the plant, he has no sense of belonging, no identification; and all the supervisors, from foreman to superintendent, concert to prevent this sense. They are too busy manifesting their own personalities, protecting their own positions, or destroying that of another to care what happens to the *esprit de corps* of the worker. Abstractly they intensely desire it, on the one hand, and concretely crush it, on the other.

And even where there are top executives like Mr. Randall, men of good will who sincerely want to do the right thing, they are thwarted, first, by not knowing quite how to go about it, and, second, by the impassivity of the great supervisory mass. There may be kindliness above, but right down the line there is indifference, jealousy, and downright cruelty.

This is where Mr. Ohmann and I differ. It is my finding that there are so many men consciously or unconsciously evil in the supervisory ranks that nothing can be done about them; and Mr. Ohmann will go to his grave, and I to mine, without any real change in this picture.

Maybe I should not say evil. Say rather that they are psychoneurotic, psychotic, unhappy, frustrated, disturbed. We should feel sorry for them. But the misery they cause by what they do—or do not do—adds up to a staggering total of evil, all of it unnecessary.

And also we should not say, perhaps, that nothing can be done. Psychiatrists could find out why they are overly ambitious, fearful, petty, jealous, and spiteful, and abate their symptoms. But only in theory, since they outnumber the psychiatrists available for their treatment hundreds of times over.

My advice to Mr. Ohmann is to do what good he can in industry, but never expect the millennium of the kindly, competent supervisor and the consequently happy, fulfilled employee. Experience is against it.

—A letter written to *Harvard Business Review* by John Rhodes, Vice President, Interstate Wells

About Books

. . . on the "daily work" theme

* ***God and the Day's Work,*** by Robert Lowry Calhoun. Association Press, 1957. 128 pages. Paper, 50 cents (Reflection Books). A restatement and condensation of the results of special work in this field developed more fully in *God and the Common Life,* published in 1935 by Charles Scribner's Sons. It is theoretic and practical, dealing with God's character as a worker, daily work as divine calling, worship and work, and the Christian world mission. A basic book in the area of the ministry of the laity in daily work.

* ***Work and Vocation:*** A Christian Discussion, edited by John Oliver Nelson. Harper & Brothers, 1954. 224 pages with bibliography. $2.75. This book reflects the study and discussion of a group of laymen, theologians, and church executives, appointed by the U.S.A. Study Committee of the World Council of Churches. Included are papers by Paul S. Minear, Robert L. Calhoun, Robert S. Michaelsen, Robert S. Bilheimer, and John O. Nelson. Many aspects of work are dealt with, from the perspectives of Biblical scholarship to work in American industrial society and its implications for Christian strategy.

* ***The American Economy:*** Attitudes and Opinions, by A. Dudley Ward. Harper & Brothers, 1955. 199 pages with index. $3.50. The results of interviews with about one thousand persons in eighteen states regarding certain aspects of their economic activity and ethical problems are reviewed and evaluated in this book. Part I deals with meanings, incentives, and problems of work in American society. Opinions are also sampled on such questions as labor unions, retirement, and the use of leisure. Evaluation and interpretation are sparse, but the data examined disclose interesting problems of conscience in daily work. This book is the seventh in the National Council of Churches series on Ethics and Economic Life.

* ***The Organizational Revolution,*** by Kenneth E. Boulding. Harper & Brothers, 1953. 286 pages with index. $3.50. This book is an important companion to the growing number of books on the white-collar class, the organization man, etc. It is an analysis of the importance of large organizations and the problems they create for individual freedom and ethical decisions. It contains a critique by Reinhold Niebuhr and a general discussion of the thesis by the Study Committee of the Department of the Church and Economic Life. It is another volume in the NCC series.

* ***Christian Values and Economic Life,*** by John C. Bennett, Howard R. Bowen, William A. Brown, Jr., and G. Bromley Oxnam. Harper & Brothers, 1954. 272 pages with index. $3.50. Volume VI in the series on Ethics and Economic Life. It examines the preceding books and proceeds to consider the problems of dealing with economic conditions with due regard to stability at home and American responsibility to the world at large. Although not directly relevant to the issue of Christian vocation, it contains four important articles on ethical implications of the American economy.

* ***The Biblical Doctrine of Work,*** by Alan Richardson. Alec R. Allenson, Inc. 1952. 80 pages, with index of Scriptural references. $1.25. This is a standard work in the field of Biblical studies dealing with the Protestant doctrine of work. It contains a scholarly interpretation of the pertinent Scriptural passages in the Old and New Testaments. The material on the Reformation emphasis is brief, but the latter sections deal with the basic question of work and justification and the sacramental implications of work. An indispensable handbook in this field.

The Presence of the Kingdom, by Jacques Ellul, translated by Olive Wyon. The Westminster Press, 1952. 153 pages. $2.50. This little book by a French Reformed churchman has had considerable influence on the discussion of the autonomic nature of modern technological civilization. It is a brilliant analysis of the cultural situation in the West and the response of a "revolutionary Christianity" which refuses to drift into secularism. Important chapters are "The End and the Means" and "The Problem of Communication." This would make stimulating reading for lay study. (Out of print.)

* ***Christian Faith and My Job,*** by Alexander Miller. Association Press, 1946. 60 pages. $1.50. One of the better-known books on Christian vocation. It begins with a discussion of job morality against the background of the pressures of modern life. Other chapters include "Reacting to Vocational Dilemma," "The Calling of Every Man," and "Christians Remaking Jobs." As a primer on the specific problem of personal conduct and decisions on the job this book is easy for laymen to understand and discuss. Its most serious deficiency is the lack of Biblical material included.

* ***Ethics in a Business Society,*** by Marquis W. Childs and Douglass Cater. Harper & Brothers, 1954. 180 pages. $2.75. This book, which also comes in a 35-cent pocket-size edition (a Mentor Book), is a presentation in readable form of some of the results of the church's study in Ethics and Economic Life. It was prompted by the NCC series on this topic, but is more than a simple digest of that material. The authors have set the whole effort in its historical context, underscoring some of the main arguments in the study series through the sixth volume. This is a compact and balanced treatment of the relationship between religion and economic activity, representing broad consensus in the church today.

Other Resources

** ***The Camel and the Needle's Eye:*** Christian Conscience and the American Economy. A study guide for *Ethics in a Business Society,* by Marquis W. Childs and Douglass Cater. Prepared by the Department of Social Education and Action, Board of Christian Education of the Presbyterian Church U.S.A. 40 pages. 30 cents.

** ***The Christian Woman and Her Household:*** Four Study Programs on the Economic Responsibilities of Christians, by Margaret E. Kuhn. 27 pages. 20 cents.

† ***On-the-Job Dilemmas of Christian Laymen.*** Addresses of church leaders, lay and clergy, at the North American Lay Conference on the Christian and His Daily Work, Buffalo, New York, February, 1952. 30 cents.

† ***You, Your Church and Your Job.*** A discussion program on "The Laity —The Christian in His Vocation" (a topic of the Evanston Assembly), including suggestions for additional resources. 61 pages. 30 cents.

† ***Religion in the Day's Work:*** Handbook for Conferences, Study Courses, and Occupational Groups in Churches and Communities, by Cameron P. Hall. 42 pages. 20 cents.

****The Organization Man,*** by William H. Whyte, Jr. A Doubleday Anchor Book, Doubleday & Co., Inc., 1957. 471 pages with index. $1.45.

"Christian Doctrine and Business Enterprise," by Harold L. Johnson. Article from September and October, 1957, issues of *The Atlantic Economic Review,* 33 Gilmer Street, S. E., Atlanta 3, Ga.

* ***White Collar:*** American Middle Classes, by C. Wright Mills. Oxford University Press, 1951. $6.00. Galaxy Books edition. $1.75.

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